THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Rob not the poor, because he is poor: neither oppress the afflicted in the gate: for the Lord will plead their cause, and spoil the soul of those that spoiled them" (PROV. 22: 22, 23).

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PRAYER.

PRAYER is the great act of devotion in which the spirit of man enters into communion and converse with the Spirit of God, for they that worship Him must worship Him in spirit as well as in truth. It consists of a fixed and sincere desire of the heart for some object, followed by a personal consciousness of such desire, leading on to an expression thereof in words which may or may not be uttered. There are occasions in which the heart's desires may be effectually made known to our Father in heaven without finding expression in uttered language; occasions when we may speak to Him as spirit to spirit without the outward aid of words. As a rule, however, the spirit of man, which has been so wonderfully blended together with his body by Almighty God, is greatly aided by bodily acts such as words uttered in prayer, and by a reverent posture while before the mercy seat. If, when we come to God, we offer familiar and oft-repeated words only, not being the true and earnest desires of our hearts, we must surely be approaching the Divine presence unnecessarily and in vain. Bishop Wilson has truly said, "They whose souls desire nothing, pray for nothing."

There are, of course, many things which we all ought to need and desire, such as pardon, faith, heavenly wisdom, love of God and our neighbor, righteousness, power to overcome our weaknesses, and the sins and failings of our daily lives, humility, opportunities of doing good and being useful to those around us, and so forth; but the question is, do we really and honestly want these things? If not, is not prayer to God for them an act almost hypocritical? Saying one's prayers and praying are not always the same thing. Many of us who do not omit to say our prayers evening and morning do not offer real and acceptable prayer at all times, for the mere act of kneeling and going through a set form of words,

while the heart is not in the act, can never be true prayer. In such cases how can we expect our petitions to be answered? The omniscient God sees into our hearts, and knows whether the offered prayers are sincere expressions of desire or not, and, if not, how can we reasonably look for them to be accepted? Such prayers, so far from doing us good, may even be harmful, inasmuch as they are dishonoring to the Almighty. The Lord Jesus when on earth complained of the hypocrisy of the Pharisees in the matter of prayer, when He said that they offered to God nothing but the cold and unmeaning service of their lips. "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me" (Matt. 15: 8).

"Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast.

"Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near."

It has not unfrequently been urged that as God knows all our wants, and is at the same time merciful and good, there can be no necessity to inform Him of them, and the assertion is sometimes supported by a reference to Matt. 6: 8, where we find the following words of Jesus: "For your Father knoweth what things ye have need of, before ye ask him." It is, of course, quite true that Almighty God is omniscient, directing all things in His infinite wisdom, and that nothing can ever be hid from His knowledge, so that prayer to Him cannot be for the purpose of making known to Him our wishes and wants, of all of which He is already cognizant, nor can it be with the object of getting Him, the changeless One, to alter in any way His attitude towards us. Prayer makes no change at all in the Almighty, who is always the same, yesterday, to-day and for ever, gracious and merciful at all times, and ever ready to shower down His blessings upon His earthly children; but we mortals have been commanded to pray because true prayer makes a very beneficial and necessary change in us. Our hearts have to become open and receptive before we can partake of the blessings that God has in store for us, and sincere prayer puts us into the requisite condition. The spirit of man, earnestly desiring righteousness and heavenly graces, turns to the great Father of spirits, and the heart and mind readily expand to the reception of all His blessings.

True prayer exercises a holy influence over us, refreshing and strengthening us for our various duties in life. Just as one cannot approach a fire without being comforted by the genial warmth it diffuses, so too we cannot approach the Majesty on high in true

prayer and communion without that prayer reacting upon us, and bringing to us an increase of spiritual comfort and grace, thereby strengthening us for the great work of life. And not only so, but the more we turn to the Lord in prayer, the more we grow like unto Him. A writer has said, "It is an invariable principle, operating with the certainty of cause and effect, that man by worshipping becomes assimilated to the object of his worship," hence frequent communion with God cannot but tend to make the worshipper grow by degrees more and more conformed to the image and likeness of his Maker. We ought, therefore, not only to maintain a prayful condition at all times, but that condition should culminate in frequent acts of prayer, although such prayer may comprise but few brief words only, either uttered or unexpressed. We are told to pray without ceasing, or, in other words, to cultivate the habit of frequent prayer, and this habit will lead us to turn to God on all occasions of both joy and sorrow, either in the act of grateful thanksgiving and praise, or of humble supplication.

There are always certain conditions required to make prayer efficacious, one of which is that it must be accompanied by practise. Of what avail is it to ask God to help us to overcome our failings (and who of us is unconscious of them) if we do not make any personal effort to resist evil? We all have our besetting sins and our secret faults, and unless we ourselves continually struggle and fight against them, and sincerely endeavor to overcome them, of what avail can mere words in prayer be? We need patience, charity, purity, love for our fellow-creatures, gentleness, thoughtfulness for others, humility, and many other rich graces; but why ask God for them if we do not daily try to put into practise all such Christian virtues ourselves? With all our efforts, however, we shall not succeed at once. We are slow to learn, while at the same time the frailties of our human nature prevent us from always standing upright; but we must not permit these things to discourage us. Our spiritual enemies are ever strong and alert, and are quick to seize every advantage they can obtain, so that the struggle must be long and tedious; but we shall find in true prayer and daily practise, grace to help in time of need, for by prayer the heart becomes receptive to all such heavenly grace and aid, while every personal victory over evil makes us stronger to overcome it in the future.

Prayer is a holy and solemn act, and cannot be properly offered up in a hurry. It requires calmness and concentration. Bishop W. W. How has rightly said that a hurried prayer is generally no prayer at all, and that we should try, when worshipping, to realize and feel the presence and power of Almighty God with us.

Besides hurry, there is the failing of indolence, which is too common with us mortals in prayer, and against which we ought

always to be on our guard. Indeed, we are too much the victims of sloth altogether in our spiritual lives, and this so often makes our prayers the poor weak things that they are. Even on our knees before the throne of divine mercy one can sometimes detect this indolence exhibiting itself by our very postures, in which we assume the most comfortable attitude possible, and take our ease until our prayers are ended.

There are some other conditions of prayer which our Lord and His apostles taught, and which we may with advantage consider. They are to be found recorded in various parts of the New Testament, while in the Psalms and in the book of Proverbs we learn the great fact that it is only the prayers of the righteous that God will hear, and that if one regarded iniquity in his heart the Lord will not hear him (Ps. 66: 18, and Prov. 3: 29). The Apostle Peter tells us that the eyes of the Lord are over the righteous, and His ears are open to their prayers, but that the face of the Lord is against them that do evil (I. Peter 3: 14), while the Apostle James writes that the effectual fervent prayer of a righteous man availeth much (James 3: 7). It is thus evident that prayer to be effectual must be that of one accounted righteous in the sight of God, and the question then that naturally meets us is this: Who is the one whom our Father in heaven accounts righteous? St. John gives us the true answer, "He that doeth righteousness is righteous, even as he is righteous" (I. John 3: 7). Our Lord Himself taught the same truth to His disciples near the close of His earthly ministry, when He said to them, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15: 7). The condition of righteousness was thus emphatically insisted upon at that time.

Another condition of efficacious prayer which our Lord has laid down is faith. His words to His disciples were, "And all things whatsoever ye shall ask in prayer, believing, ye shall receive" (Mat. 21: 22); while on another occasion He said, "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11: 24). His Apostle James also impressed upon those to whom he wrote the absolute necessity of faith in prayer. In chapter one, verses six and seven of his general epistle, he wrote, "But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." May not this want of faith in prayer account in some measure for the complaint that is sometimes made that prayers often go unanswered? The fault lies not in God, who is always ready to listen and respond to the petitions of His children, but in our own faithlessness, which must be dishonoring to our Father in heaven. Another possible reason for not receiving the answers we desire, is that we are too apt to require those things which pander to our self-grati-

fication and pleasure, and which God in His omniscience sees to be anything but good for us. According to the Apostle James it was much the same thing in his days. "Ye ask," he wrote, "and ye receive not, because ye ask amiss, that ye may consume it upon your lusts," or as the marginal reading makes it, "your pleasures" (James 4: 3). In approaching our God in prayer, therefore, we must come in full faith that not only does He hear us, but that He is waiting to be gracious and willing to give those good things which we in righteousness desire, should He in His infinite wisdom consider it proper to give them. There are doubtless many desires of our hearts which we may believe to be good for us, but for which we should hesitate to ask if we could possibly foresee their results as God in His omniscience does undoubtedly foresee them; consequently, when such petitions go unanswered, we ought to realize that it was best that the answer was being withheld rather than that we were permitted to obtain that which we had asked for. Sometimes, however, the answer comes to us in a form very different to that which we had either desired or anticipated.

Efficacious prayer also seems to necessitate the asking for such things as are in accordance with God's will, for St. John writes: "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us, and if we know that he hears us, whatsoever we ask, we know that we have the petition that we desired of him" (I. John 4: 14, 15). Inasmuch as God's will is always the good of His children, so it is that when He sees that our petitions are for our good, He grants them, they being according to His will.

Then again, our prayers ought not to be altogether personal, for we are commanded to pray for others also, and St. Paul, in bringing this fact to the attention of Timothy, added significantly that "such was good and acceptable in the sight of God our Savior" (I. Tim. 2: 3). It is not altogether evident to us why and in what manner our prayers for others should be necessary, but that they are so is evident from the fact that we are directed to adopt this practice, and, inasmuch as the prayers of a righteous person avails much, so our petitions for others, if acceptable to God, may exercise a wonderful influence for good over those for whom we intercede.

There are two other points which should be considered in respect to this matter of prayer. Prayer can scarcely be said to be complete without thanksgiving and praise. That such should form a portion of prayer seems to be enjoined upon us in several parts of scripture, and indeed we find this thanksgiving in prayer to God as the opening keynote of several of the epistles of the New Testament. When we come to think upon the great blessings, both spiritual and temporal, which we one and all are permitted to enjoy at the hands of our Father in heaven, we ought not to omit to offer always our grateful thanks for them. We read in Psalms 19: 2,

the words, "Day unto day uttereth speech," and inasmuch as we find that the speech of each day is that God is good and kind and gracious, so ought our hearts to be always filled with gratitude, and our mouths with praise. Each morning His mercies are renewed to us, and we are in the continual enjoyment of His protecting love and providence by day and night. Not only these blessings, but, above all, the redeeming love of Christ and our eternal salvation through obedience to the principles and laws of the gospel, ought to constrain us at all times to render to the Almighty our hearty thanks as we offer to Him our daily sacrifice of prayer and praise.

Lastly, we are directed to offer up our petitions in and through the worthy name of Jesus. Our Lord told His disciples that whatsoever they should ask in His name, that would He do, that the Father might be glorified in the Son, and He added, "If ye shall ask anything in my name, I will do it" (John 14: 13-14). St. John also records a somewhat similar promise of our Lord on another occasion, "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you" (John 16: 23).

To briefly summarize the above, all prayer, to be efficacious, should be the expression of our heart's earnest desires, offered in a humble and reverent manner, in the exercise of full faith in Him to whom we pray, without any doubting, and in the knowledge that all we ask for we shall receive if it be good for us, and of which fact God Himself must be the only rightful judge. We should further ask for such things as will be pleasing to Him so far as we can know this, and seek for spiritual blessings and gifts even more than temporal ones, for if our prayers are mostly for worldly prosperity and desires, there must always be the danger of fostering within ourselves the spirit of selfishness and of worldliness. Our conduct and practise should be as much as possible consistent with our prayers, and we should not omit to intercede for others in our supplications before the throne of grace. Praise and thanksgiving for all God's kindly providence and daily blessings should always form a portion of our prayers night and morning, while lastly, these prayers should be offered up in the worthy name of Jesus, who, having died for our sins and risen again for our justification, is at the right hand of the Father, making intercession for us as man's advocate at the Mercy Seat on high.

"Nor prayer is made on earth alone;
The Holy Spirit pleads,
And Jesus on the Father's throne
For sinners intercedes.

"O Thou by whom we come to God,
The Life, the Truth, the Way!
The path of prayer, Thyself hast trod;
Lord, teach us how to pray."

Lugano, Switzerland. R. M. B. T.

A TESTIMONY.

I AM seventy-two years of age, and would like, in my declining years, to bear to the world my testimony of the truth of the gospel of Christ, which has been restored to the earth in these latter days. There is a knowledge within my soul that it is the everlasting truth of God; and that Joseph Smith, who was instrumental in bringing it once more to mankind in all its fulness, was a prophet of God. I testify also that the message which the "Mormon" elders are declaring in our midst, is the truth of the Almighty, and nothing else. I feel so sure of it because there is something within me—the Holy Spirit—which tells me this, and I trust it and my heavenly Father, and am grateful to Him for sending His servants to my home, for I have learned many precious truths from them. I have proved them to be men of God, true, virtuous and upright; and the desire of my heart is that I may remain steadfast and faithful to the covenants I have made with my heavenly Father. I have now been a member of the Church of Jesus Christ of Latter-day Saints for nearly ten years, and during that time I have had several severe spells of sickness, and was given up by the doctors, who said that I could not get well, as they had done all they could for me without avail; but when the elders have been called in and have prayed for me and anointed me with oil in the name of the Lord, their prayers of faith have saved me, and before their hands have been taken from my head, I have been raised up on five different occasions; praise the Lord for His merciful kindness to me. "Praise the Lord, O my soul, and all that is within me, praise his holy name," and may He continue to bless and protect the elders, and prosper them in the work in which they are engaged. I rejoice in the fact that I know the gospel is true, and am happy to be permitted to enjoy the gifts and blessings that God bestows upon the faithful, and I pray that His work may continue to spread abroad until the honest in heart the world over, are gathered into the fold of Christ.

Nuneaton. MARY HARVEY.

"THE Roman censors took such a distaste at the son of Africanus, for his debauched life, that they took a ring off his finger, in which the image of his father was engraven; because he so much degenerated from his father's excellent parts, they would not suffer him to wear his father's picture in a ring, whose image he bare not in his mind. Neither will God suffer any to bear His name, and be accounted His sons, who bare not His image, who resemble not His attributes in their virtues, His simplicity in their sincerity, His immutability in their constancy, His purity in their chastity, His goodness in their charity, His justice in their integrity, etc."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 5, 1914.

EDITORIAL.

CONCERNING GOD'S JUSTICE AND MERCY.

(*Continued from page 142.*)

Again, to recall some facts connected with the overwhelming of a portion of the city of Galveston, Texas, U.S.A., by a great tidal wave which swept millions of dollars worth of property to destruction, and enrolled on the lists of death thousands of the religious and the wicked in a common ruin; we find that the "Mormon" elders who were quartered in the course of the onrushing sea, were all saved—even unharmed. Every house in the neighborhood where they were living, except the single one occupied by them, was swept away or demolished. To have saved Lot and his family in the midst of the fire that overwhelmed Sodom, would have appeared more wonderful to us than merely to put them beyond the reach of its fury, as was done to preserve them, and hence to save the "Mormon" elders right in the midst of the Galveston flood, is a more faithful testimony of their preciousness in God's sight than it would have been to lead them outside the city by messengers before the flood came upon it. That remarkable interposition of God's saving power will yet go down in history as one of the wonderful mercies of the Lord in behalf of His faithful children.

Further, at the time of the great earthquake in San Francisco, a few years ago, some elders and some of the lay membership of this Church, were in that city; but none of them were lost. Some of them were where buildings crashed around them, and stood where the flames were leaping from one house to another, but no "Mormon" lost his life in that appalling disaster, and their temporal salvation serves to remind us of the immunity from danger of the righteous when Korah, Dathan and Abiram were, with all their followers and possessions, swallowed up by earthquake, or were destroyed by the fire that came from the Lord to consume those who worshipped not God aright (Num. 16: 30-35).

Later, in the year 1913, a fearful flood swept through some portions of the valley of the Ohio, in the United States, carrying death and destruction everywhere within reach of its mighty power. The writer, on his way to England, was in Salt Lake City at the time, and some anxiety was manifested, when the news first came, to learn the fate of the elders who were laboring in the districts

where the flood was raging. The wires, in many places, were all down, and some delay was occasioned in receiving news concerning them. The nervous tension was, of course, considerable; for we have not yet learned to appreciate the fullness of God's mercy towards us, and His faithfulness in times of danger; but at last there was flashed from the regions of peril the blessed news that our elders were all safe—they had all been preserved from the fury of the floods. As Noah and his family had escaped the power of the deluge by Divine aid, so had the "Mormon" elders been saved by God's power. What arks of safety He had prepared for them is not material. We have seen that He seldom twice provides the same means of safety for His saints. Their protection is what concerns us now, and that was faithfully assured to them.

In earlier times this Church used a certain railroad line, which ran through Virginia, for emigration purposes. On one occasion a train carrying a company of "Mormons" broke through a bridge, and save the telegram to Mr. Gibson announcing the fact, the following reports are all from non-"Mormon" sources:

"Lynchburg, Virginia, September 15th.

"To P. W. GIBSON, 35 Broadway, New York.

"Train wrecked last night, twelve o'clock, in wash-out. No one seriously hurt. Baggage badly damaged.

"(Signed) W. P. PAYNE."

Referring to the same occurrence the *New York Herald*, New York City, in its issue for September 16th, gives the following report:

"PLUNGED INTO THE CREEK. A SCORE OF "MORMON" EMIGRANTS INJURED IN A RAILROAD ACCIDENT.

"Lynchburg, Va., September 15th, 1889.

"A 'Mormon' emigrant train on the Norfolk and Western Railroad was wrecked early this morning, about four miles below this city. The train was a special, and was running ahead of the regular passenger train about twenty minutes. The wreck was caused by a small bridge giving way after the engine and baggage car had passed over it. The water in the creek was very high, caused by the heaviest rain almost ever known in this section. The emigrants numbered one hundred and sixty. Two cars plunged into the creek, and, strange to say, no one was killed, and but fifteen or twenty were hurt, none seriously. The first car that went down turned completely over and is a total wreck; and the second car struck on one end and stood almost perpendicularly. All the passengers were badly shaken up; but when brought here Elder W. P. Payne, in charge of the party, stated that none were crippled, and all would proceed on their journey as soon as the train could be made up. There were nine 'Mormon' elders in the party."

The *Daily Advance*, a paper published at Lynchburg, Va., in its issue for September 16th, gives a more detailed account of the accident, which for lack of space can not be given here in full. It was copied, however, in full in No. 40, Vol. 51, of this paper, and the interested reader will find all the details there given; but for the satisfaction of those who may not be able to obtain a copy of the *Star* required, a portion of what the *Advance* had to say about the wreck, and the escape of the emigrants, is herewith supplied as follows: "Another fearful wreck occurred on the Norfolk and Western railroad, * * * early Sunday morning. The train was special No. 28 passenger, with one hundred and sixty-five 'Mormon' men, women and children from England, bound for Utah, in charge of nine elders, and how many escaped death is one of the most remarkable things that ever happened. The wreck occurred at 12-20 a.m., the immigrant train running ahead of the regular train, and was caused by a short bridge over the creek at that place being washed away by high water. Into the chasm, about thirty-five feet in width and twenty-five feet in depth, two cars, packed with immigrants, were precipitated * * *. The first passenger car was completely overturned, seats broken loose, lamps knocked down, windows smashed, the platform carried away, and a big hole knocked in one end, and, strange to say, not a life was lost. In this car, as in the other, were many children, some only a few months old, and how they managed to come out alive is simply miraculous. 'Oh,' said an old woman, 'God's hand was in this, and the Father was with us! When we crawled out and counted our party, all were found except one little chick, and the Lord be praised, the baby was found alive behind the stove, and when its mother took it in her arms it smiled so sweetly that we all felt in better spirits.' * * * Captain Sumpter, assistant of Railroad Commissioner Hall, was with the reporter when the investigation was made. * * * 'The wreck,' said the captain, 'is the most remarkable I have seen during twenty years' experience. How so many men, women and children could have escaped loss of life is inexplicable.'"

One sister who had an arm broken—the most seriously injured of all the company—and a brother who was considerably bruised, and two attendants who remained with them, did not continue the journey as soon as another train could be made up, as the doctors advised a short delay.

Who can read these accounts of that accident without experiencing feelings of astonishment similar to those that were felt by the reporter when he saw the wreck, and became aware that no one had been killed or even seriously injured? The deliverance of our people on that occasion from sudden and terrible destruction, was owing to the providential care of the Almighty. Think of the completeness of the wreck. One car was wrecked outright, another fell into a position so that it stood on its end, and as a

consequence, the emigrants were jammed into the lower part where they were in danger of being crushed or smothered to death, and of being drowned, and it is no wonder that the neighborhood people who saw the wreck could not understand how the passengers escaped with their lives—not being "smashed to pieces," as they expressed it. What case is there of Biblical record that manifests God's mercy to His people more clearly?

Another instance was mentioned in the *Liverpool Mercury*, July 16th, 1852. It occurred at Newport, in Wales, and according to the *Mercury's* report, the roof of a building fell upon several hundred "Mormons," who were, between the sessions of a conference, assembled in the hall partaking of refreshments, and, quoting the *Mercury*, "Although the beams and rafters were heavy, and some with huge pieces of entire ceiling, fell upon the tables, and others in a direction that appeared to ensure inevitable death, not a single 'Mormon' was injured. * * * The occurrence has occasioned a remarkable sensation in the town." We do not vouch for this report as the *Mercury* gives it; but it is not more wonderful than others that are found in these remarks, for whose truthfulness we do hold ourselves responsible.

Again, during an astonishing convulsion of nature which caused a tidal wave a few years ago to sweep over several of the islands of the Society group in the Pacific, burying a number of them in water so deep that it reached to the tops of the trees, some of the elders of this Church were caught directly in the wave of the sea, but were safely delivered, as living witnesses can testify. Many of the natives perished, some of the islands being swept bare.

Lastly, thousands and tens of thousands (to the close of 1883 78,219, in 243 ships) of our people have crossed the Atlantic from European countries, and from other lands other seas have been passed over so that almost without cessation in point of time, "Mormon" people are on the waters in one part of the world or another, and this stream of "Mormon" travel has thus been going on for a generation; but there is yet the first ship to go down with "Mormon" elders or saints on board. Hundreds of ships have been used in the transportation of this people, and that is their record for safety. A few ships have been disabled, but the seas have swallowed up none of them with a company of "Mormons" aboard. The record is a marvellous one; and the facts are known in shipping circles. The elders or saints go aboard the ships without a fear that they will not land at their destination, if they prove prayerful and faithful to their covenants with God. It then becomes His business to care for their safety, and He does it. Our people are assembled together whenever possible before embarking and told by the authority which God has restored to earth that their safety shall be assured if they will but attend to their religious and other duties as they should, and the results are before the world. It is not questioned in many non-"Mormon" quarters,

that there is a protecting power exerted in behalf of this people, which is not enjoyed by any others, and the only mistake that some anti-"Mormons" make is in attributing it to a wrong source. Its exertion for the welfare of our people is not denied by those who have experienced its aid or witnessed its power

With those now given, the citation of examples shall be discontinued; and we ask if it be not high time that the people of this world should heed the lessons which these miraculous interventions in behalf of this people, plainly teach, namely: THAT THE SAINTS AND THE UNRIGHTEOUS DO NOT GO TO DEATH INDISCRIMINATELY UNDER THE JUDGMENTS OF THE ALMIGHTY IN THESE LATTER DAYS. He always has made a distinction between them in this respect, and judging from what the past has revealed, and what He has made known in His written word, He always will. This does not mean that He will not chastise His people for their sins and shortcomings; but He will not overwhelm the righteous and the wicked together, except in case of unheeded warning.

In this connection it is proper to call the reader's attention to the fact that there may be a difference between one who is religious and another who is righteous. The latter term includes all that the other does, and may mean much more, while the former may fall far short of meaning all that "righteous" does. The world is full of religious people, both in pagan and in Christian lands; but they who are righteous as God counts righteousness are few, according to what Christ said—few being able to find the strait and narrow way. Those who can claim His protecting care because of their godliness, are those only who are following closely in the path marked out for them by the Son of God. When the infidel, therefore, says that the religious (in its less comprehensive sense) and the wicked go together to destruction under the hand of God, we make no denial of that proposition; but if he claims that the righteous and the ungodly are destroyed together by God's judgments, we say, No, a thousand times, No. It is as untruthful as any falsehood that was ever proposed for our acceptance in this world by the chief enemy of our loving Father in heaven.

The reader is also cautioned to keep in mind the distinction there is between the judgments which God sometimes brings upon the world, and even sometimes upon His people, on account of their transgressions, and the miseries that the saints suffer through persecution. The latter the Lord never has promised that His saints should escape. They always have so suffered, and always will, till Christ comes to reign personally on this earth. He tells us plainly that they shall be persecuted, and endure the hatred of the world, one of His warnings reading thus: "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you" (John 15: 20); and St. Paul says that "all that will live godly in

Christ Jesus shall suffer persecution" (II. Tim. 3: 12). That these sufferings have a wise and beneficent purpose no saint will deny; but one of them that is overlooked generally is that whereas Christ suffered for us—the righteous for the guilty—and that He might show us the way to God; even so does He expect that we shall be willing to suffer for the benefit of our fellowmen, and for His justification when He punishes them, if they learn not the lessons which their persecutions teach so clearly, namely: that THOSE WHO ARE PERSECUTED ARE BETTER THAN THEIR PERSECUTORS. The Christians whom Paul persecuted were better than he. Stephen was better than those who stoned him to death, no matter how sincerely they thought they were doing God's service. The multitudes of saints who were persecuted in the early days by the Romans, were better than their persecutors. The Huguenots were better than their French persecutors. Luther was better, more righteous than those who persecuted him. The Pilgrim Fathers were far more godly than their enemies who caused them to leave their native land. These are facts that the world knows and acknowledges; and the very first act of persecution that any people commit is a testimony to themselves, brought forth by themselves, that those whom they thus cause to suffer are their superiors; and hence, instead of persecuting them, they should rather be sought after as guides in the ways of righteousness. When persecutors, therefore, are brought into judgment before God for their deeds, the justice of their Judge in condemning them can not be called in question, since they themselves have supplied the evidence of their iniquity. Evidence, too, whose significance is so apparent that those who supply it can not fail to understand its full import. Persecution of any one, for any cause, is a very dangerous thing to stand to a man's charge.

(TO BE CONTINUED).

CELEBRATION OF EIGHTY-SECOND BIRTHDAY.

"In honor of the eighty-second birthday of President Charles W. Penrose, about six hundred friends met in the assembly room of the Bishop's building, Salt Lake City, February 4th, 1914. A profusion of flowers, palms and potted plants, artistically placed, added charm to the occasion. On account of an accident, President Penrose was unable to walk, but was wheeled into the room by loving hands, his appearance calling forth a hearty greeting from those present, to which he answered by waving his hand. Seated near President Penrose was President Joseph F. Smith and President Anthon H. Lund, President Francis M. Lyman," and other members of the Council of the Twelve, and a number of other high Church officials. "Next to these were seated many of the members of the family of the honored guest, besides a host of friends."

President Lund, in an opening address, explained the purpose of the meeting, and feelingly referred to the labors which have been performed by President Penrose during his life to the present time. "A fine program was then rendered by members of President Penrose's family, and consisted of songs, poems and writings of President Penrose, with few exceptions. The opening number was the hymn, 'Up, awake, ye defenders of Zion,' which the congregation sang—author, C. W. Penrose." This hymn was written by him in England, while upon a mission here in early days. Other hymns and poems composed by President Penrose in this country are: "School thy feelings," "Freedom," and "The Latter-day Kingdom."

"A sketch of the life of President Penrose was read by Mrs. Jessie Penrose Jones. Among other points noted were these: Charles W. Penrose was born in London, February 4th, 1832; read the Bible at four years of age; was the only one of his father's family to embrace 'Mormonism'; was ordained an elder at 19; took up the cross of the Master, and began in the mission field without purse or scrip; possessed the gift of healing to a marked degree, and healed many; walked between three thousand and four thousand miles a year; his promotions were numerous; his pen busy all the time; while thus laboring his pen wove the fabric of many beautiful songs of Zion, etc. The above was only the beginning of his life's activity; for sixty-three years he has kept it up with equal or increasing vigor. The foregoing is merely the first chapter in the book of his life of eighty-two years, and the book is still being added upon." Many other items and facts relating to his life were given, and among them were that a great number of persons have been baptized in the British mission through his labors. "He has twenty-eight children, fifty-eight grandchildren, and twenty great-grandchildren."—*Deseret News.*

A SAD DEATH.

On Friday morning, February 13th, 1914, a little girl, aged nine years, named Phœbe Hickman, and her younger brother and sister, were left in the house while their mother went on an errand. It appears that the child went to take something off the fireplace, when her nightdress caught fire, and she was so severely burned that she died after suffering twenty-three hours. She was not a member of the Church, but has been attending our Sunday school and meetings and taking a very active part in them. She was a very bright girl for her age, and had talked to her parents and friends in a manner that convinced them that she was very much impressed with our religion. Therefore, the elders laboring at this place (Nottingham), were asked to conduct the funeral service, which they did. A large number of non-members were in attendance.

DECAY OF CONSCIENCE.

If we probe the national heart deep enough we shall find the real cause of our adverse condition to be a drying up or an extinction of conscience—an inward rottenness of the moral life. All classes, without distinction of social condition or sex, have seemingly but one ambition and one aim, and that is to acquire wealth and to give rein to their tastes and passions.

This is an age of sensuousness and of sensuality—a scarlet age: an age in which the aristocracy of intellect and of heart is made to stand in the shadow of the vulgar—an age when the Aspasias, the Messalinas and the Pompadours, with their slaves, lead and dictate with an imperious will in the realm of the social.

Example, with the prestige of ostentation manifested in the glitter of gold, the gleam of precious gems, in the sheen of costly fabrics, and in the fever of dissipation, is deadly as the exhalations of the Upas. Surely as effect follows cause, does crime in all its manifold forms follow the example of luxury and sensuality. These were the forerunners of the decay of Greece and Rome. Neither genius nor virtue can withstand their corroding influence. Intellect, conscience, and refined sentiment perish in their presence. We, to-day, in our numerical majority, are a nation without conscience—a nation of demagogues, of blasphemers, of drunkards, of embezzlers, of riotous livers, of adulterers and of fornicators. We have the symbols of virtue and of religion, and yet only the symbols. We lift the cross, but only as the semi-Pagan military legions of Constantine lifted it on shield and banner.

It is not in finance, nor in sectionalism, nor in the greed of landlords, nor in the presence of the Chinamen, that principally lies our trouble, but it is in the want of a national conscience, of popular sobriety and simplicity, in the want of the true spirit of Christianity. Give us this, and all things that give national peace, prosperity and grandeur, follow as surely as effect follows cause. Give us this, and individual and public wealth increases, communism expires, drunkenness and all crime disappear, and industry, and invention, and enterprise thrive.

A republic without conscience is a form of government without promise. Its veins and arteries carry the seeds of inherent revolutions, anarchy and decay. Without conscience there can be neither morality nor religion, and without these society has neither foundation, pillar or prop. So if we would bring the republic up to the proper plane of prosperity, let us first incarnate conscience in our entire individuality. Then under the power of an honest intellect and motive, all the true economies of government will inevitably spring into being beautifully and symmetrically wrought.—*San Francisco Commercial Advertiser.*

FROM THE MISSION FIELD

Change of Address.—The headquarter's address of the Hull conference, until further notice, is 24 Fountain Street, Anlaby Road, Hull.

Baptisms.—A baptismal service was held at Leicester (Nottingham conference), February 28th, 1914, when five souls were added to the fold of Christ. Three were from the Loughborough branch, and two from Leicester. President Eddis W. Watkins and Elder George Woolford officiated.

Arrivals.—The following named missionaries for the European mission arrived in Liverpool on February 27th, 1914, per s.s. *Victorian*: James O. Stone, John G. Bullock, Provo, Utah; Jabez E. Neville, Byron, Wyoming; George H. Cook, Rigby, Idaho; Ira S. Hatch, Tropic, Utah; William Evans, Enoch Ryberg, Logan, Utah; Frederick Aegerten, Montpelier, Idaho; Rudolph Bienz, Bern, Idaho; D. H. Eccles, W. J. Eccles, Ogden, Utah; Frank B. Matheson, Morgan J. Davies, John A. Carlson, Salt Lake City, Utah; Christian M. Sorenson, Koosharem, Utah; Joseph O. Christensen, Sugar City, Idaho; William C. Whyte, Murray, Utah; John Ensign Riggs, Kanab, Utah; Peter J. Peterson, Jr., Moroni, Utah.

Appointments.—The elders who arrived for the British mission on February 27th, 1914, have been appointed to labor in the following conferences: James O. Stone, Sheffield; John G. Bullock, Norwich; Jabez E. Neville, Nottingham; George H. Cook, Liverpool; Ira S. Hatch, Irish; William Evans, Bristol.

DIED.

Calladine.—At Sutton-in-Ashfield (Nottingham conference), February 8th, 1914, George Calladine, aged seventy-four years. Deceased was a member of this Church for more than fifty years, and was always earnest and faithful in defense of the gospel of Christ.

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